Grod the heavens were tif old, and the earth standing out of the water and in the water; and that as the world, that then was, overflowing with water perished, so the heavens and earth, which now are, by the same word are kept in store, and reserved unto fire against the day of judgment aiicl perdition of ungodly men." And it is evident, tMt sotne of these Atheists, at this very day, niarch in the garb of enthusiastical religionists^ acknowledging no more a God than a Christ without them, and allegorizing the day of judgment and future conflagration into a kind of seemingly • mystical, but really atheistical nonsense. These, iWtoey did philosophize, would resolve themselves into one or other of those two hypotheses before mentioned ; either that of one plastic orderly and methodical, but senseless nature, ruling over the whole universe; or else that of the life of matter, making one or other of these two natures tp be their only God or Numen; it being sufficiently agreeable to the principles of both these Atheistic hypotheses (and no others) to maintain the world's both ant£ and post-eternity; yet so as that the latter of them, namely, the Hylozoists, admitting a certain mixture of chance together with the life of matter, would suppose, that though the main strokes of things might be preserved the same, aiid some kind of constant regularity always kept up in the world, yet that the whole mundane systern did not in all respects continue the same, from eter-

strab 11 n^ to eternit7» without any variation. But as Strabo tells us, that Strato Phy-sitNis maintained, thie EuxinNe sea at first to have had no outlet by Byzantium into the Mediterranean, bitt that by the continual running in of ri-